



**The “Imaam” of Ahnaaf, the Student of Imam Abu
Haneefah (rahimahullah):**

**Muhammad bin al-Hassan bin Farqad ash-Shaybani
under the scales of “Jarh wat Ta’deel”**

**Taken from: “*An-Nasr ar-Rabbaani fi tarjamah Muhammad
bin al-Hassan ash-Shaybani*” by Shaykh Zubair Alee Za’ee
(Hafidhahullah)**

Translated by: Raza Hassan

Muhammad bin al-Hassan ash-Shaybani under the scales of "Jarh wat-Ta'deel"

Haafidh Adh-Dhahabi (rahimahullah) wrote about Muhammad bin Hassan Ash-Shaybani that:

محمد بن الحسن الشيباني أبو عبدالله أحد الفقهاء، لينة النسائي وغيره من قبل حفظه، يروى عن مالك بن أنس وغيره كان من بحور العلم والفقه، قوياً في مالك

[ميزان الاعتدال: ج ٣ ص ١٣٥ ت ٧٣٧٤]

Meaning: Muhammad bin Al-Hassan Ash-Shaybani Abu 'Abdillah was among the Fuqahaa (of Ahlur-Raa'i). (Imam) An-Nasaa'i and others have weakened him because of his (Weak) memory. He used to narrate from (Imam) Maalik ibn Anas and others, and he (according to Imam Dhahabi) was among the rivers of Knowledge and Fiqh (of Ahlur-Raa'i). (Only) From (Imam) Maalik, his narration is strong.

Comment: From this saying of Haafidh Adh-Dhahabi, we get to know that, If Ash-Shaybani narrates from people other than Imam Maalik (For Example: Imam Abu Haneefah), then he (even according to Hafidh Adh-Dhahabi) is Ghair Qawee or Weak.

The Author of Sunan An-Nasaa'i and the Imam of Jarh wat-Ta'deel, Abu Abdur-Rahmaan An-Nasaa'i (rahimahullah), writes about the students of Imam Abu Haneefah that:

والضعفاء من أصحابه: يوسف بن خالد السمطي كذاب، والحسن بن زياد اللؤلؤي كذاب خبيث ومحمد بن الحسن ضعيف

Meaning: "And among his weak companions: Yusuf bin Khaalid As-Samti: Kazzaab (Liar), Al-Hassan bin Ziyaad al-Lu'lui: Kazzab (Liar) Khabees (Filthy), and Muhammad bin al-Hassan: Da'eef (Weak)." [Ref: Juzz fi Akhir Kitaab ad-Du'afa wal-Matrokeen by An-Nasaa'i: Pg 266]

From this saying of Imam An-Nasaa'i, we get to know that the Author of Kitaab al-Hujja Ala Ahlil Madeenah, Muhammad bin Al-Hassan Ash-Shaybani is Da'eef altogether, no matter if he narrates from Imam Maalik or from anyone else (like: Imam Abu Haneefah); therefore, his narrations are rejected in the absence of Mutaba'ah (supporting narrations).

After this prologue, here comes the Tahqeeq of Hafidh Ibn Hajar al-Asqalani (rahimahullah), which he has written in Lisan al-Mizaan (A book of Asma ur-Rijal). First I will mention the saying of Hafidh Ibn Hajar, then its translation, and the comments will be under the margin.

Hafidh Ibn Hajar said:

وهو محمد بن الحسن بن فرقد الشيباني، مولاهم، الفقيه أبو عبدالله، ولد بواسط ونشأ بالكوفة، وتفقه على أبي حنيفة رحمه الله عليه
وسمع الحديث من الثوري ومسعر وعمر بن ذر ومالك بن مغول والأوزاعي ومالك بن أنس وزمعة بن صالح وجماعة
وعنه الشافعي وأبو سليمان الجوزجاني وأبو عبيد بن سلام وهشام بن عبيد الله الرازي وعلي بن مسلم الطوسي وغيرهم
[لسان الميزان: ج ٥ ص ١٢١ ت ٧٢٥٧]

Meaning: Muhammad bin Al-Hassan bin Farqad Ash-Shaybani, Salve of Shaybanees, is al-Faqeeh Abu Abdillah, He was born in Waasit and was raised up in Al-Koofah, He learned Fiqh from Abu Haneefah, may Allah have mercy upon him. He heard Hadeeth from (Sufyaan) Ath-Thawree, Mas'ar (bin Kadaam), Umar bin Dhar, Maalik bin Mughawal, Al-Awzaa'i, Maalik bin Anas, Zam'ah bin Saalih (Da'eef: Taqreeb), and a group ⁽¹⁾. Imam Ash-Shafi'ee ⁽²⁾, Abu Suleymaan al-Juzjani, Abu Ubayd (al-Qaasim) bin Salam, Hishaam bin Ubaydullah Ar-Raazi, and Ali bin Muslim at-Toosi have narrated from him.

(1): The following are also among the students of Ash-Shaybani:

Muhammad bin Abaan bin Saalih (Da'eef Koofi, Kitaab ad-Dua'fah by An-Nasai: 512), Abu Maalik al-Nakha'ee ("Matrook", Taqreeb: 8337), Ibraheem bin Yazeed al-Makki (Matrook ul-Hadeeth, Taqreeb: 272) and others.

(2): A Raafidi said that (Imam) Ash-Shafi'ee has studied under Muhammad bin al-Hassan, so Shaikhul Islaam Ibn Taymiyyah while refuting that person said: This is not true, rather (Imam Ash-Shafi'ee) has sat with him, has recognized his Tareeqah (Way), and has debated with him; the first one to disagree with Muhammad bin al-Hassan and to reject him was Imam Ash-Shafi'ee... [Minhaaj al-Sunnah al-Nabawiyyah: Vol 4 Pg 143, Published by Darul Kutub Al-Ilmiyyah Lebanon]. An extreme Deobandi has even written a refutation of Shaikhul Islaam (See: Kitaab al-Hujja Ala Ahlul-Madeenah Vol 1: Pg 5), but this refutation is rejected.

(The Tahqeeq of Ibn Hajar continues below)

وولى القضاء أيام الرشيد، قال ابن سعد: كان أبوه في جند أهل الشام، فقدم واسط، فولد محمد بها سنة اثنتين وثلاثين ومائة
قال ابن عبدالحكم: سمعت الشافعي يقول: قال محمد بن الحسن: أقيمت على مالك ثلاث سنين وسمعت من لفظه أكثر من سبعمائيه حديث
وقال ابن المنذر: سمعت المزني يقول: سمعت الشافعي يقول: ما رأيت سميئاً أخف روحاً من محمد بن الحسن وما رأيت أفصح منه
(٥/١٢١)

During the time of Haroon (ur-Rasheed), he (Muhammad bin Hassan) was given a judiciary position, Ibn Sa'd (Kaatib Al-Waaqidi) said: His Father, was in the army of Shaam, so he came to Waasit, then in 132 H Muhammad (bin Hassan) was born. ⁽¹⁾

Ibn Abdil Hakam said: I heard (Muhammad bin Idrees, Imam) ash-Shafi'ee saying: Muhammad bin Al-Hassan said: I have stood with (Imam) Maalik for three years, and have heard more than 700 Ahadith from his own words. ⁽²⁾

Ibn Al-Mundhir said: I heard (Imam) Al-Muzani he said that, I heard (Imam) Ash-Shafi'ee saying that: I have not seen a Fat person having a lighter placidity than Muhammad bin Al-Hassan, and neither have I seen any one more eloquent than him. ⁽³⁾

(1): Al-Tabaqaat al-Kubra by Ibn Sa'd (Vol 7 Pg 336)

(2): This narration, with its sanad, is mentioned in Taarikh Baghdaad (Vol 2 Pg 173), Khateeb Baghdaadi has narrated this narration with two chains: First from the sanad of Abdullah bin Muhammad bin Zayaad an-Nisaburi, this chain is authentic, but Khateeb did not write its Matn. The Second Chain contains the narrator Muhammad bin Uthmaan bin al-Hassan Al-Qaadhi, and he is a Kadhaab (Liar). See: Meezan al-I'tidaal (Vol 3 Pg 643). Khateeb has written the Matn mentioned by this Kadhaab, therefore this narration is Mardood.

(3): This narration, with its sanad, is mentioned in Taareekh Baghdaad (Vol 2 Pg 175). There is a narrator in its sanad, Al-Hussain bin Ja'far Al-Anzee, whose name is not clarified. There is another Al-Anzee who is mentioned in Seer al-A'laam al-Nabula (Vol 17 Pg 62) without any Praise or Criticizm, who is "Al-Imam Al-Faqeeh", his position was of a Sudooq. Another narrator is Hussain bin Ja'far Al-Juzjaani (Al-Jarhaani), who is Majrooh (Criticized), See: Lisaan al-Mizaan Vol 2, Pg 277)

Note: Even if this narration gets proven to be authentic, then it does not belong to any Jarh or any Ta'deel, Eloquence is a different thing and Adaalat (integrity) wa Thaqaaahat (precision) are different things.

(The Tahqeeq of Ibn Hajr continues below)

وقال [عباس] الدوري عن ابن معين: كتبت الجامع الصغير عن محمد بن الحسن، وقال الربيع: سمعت الشافعي يقول: حملت عن محمد وقر بختي كتباً، ونقل ابن عدي عن إسحاق بن راهويه: سمعت يحيى بن آدم يقول: كان شريك لا يجيز شهادة المرجئة، فشهد عنده محمد بن الحسن فرد شهادته، فقل له في ذلك، فقال: أنا لا أجيز شهادة من يقول: الصلوة ليست من الإيمان، ومن طريق أبي نعيم قال قال أبو يوسف: محمد بن الحسن يكذب علي، قال ابن عدي: ومحمد لم تكن له عناية بالحديث وقد استعنى أهل الحديث عن تخريج حديثه

(١٢٢، ٥/١٢١)

Meaning: Abbaas Ad-Dauree narrated from Ibn Ma'een that: I have written Jaami' al-Sagheer from Muhammad bin Al-Hassan. ⁽¹⁾

Rabee' (bin Sulemaan) said: I heard Ash-Shafi'ee saying that: I have taken as much books as the weight of a camel from Muhammad (bin Al-Hassan). ⁽²⁾

Ibn Ade'e has narrated from Isha'q bin Rahwayash that: I heard Yahya bin Aadam saying that: Shareek (Al-Qaadhi) did not used to take the witness of Murji'ah, (once) Muhammad bin Al-Hassan gave his witness to him, and he rejected it, when he was asked about it, he said: "I do not accept the witness of one who does not consider Salaah (prayer) to be the part of Emaan." ⁽³⁾

And Ibn Ade'e has narrated from the sanad of Abu Na'eem (Al-Fadhal bin Dukain) that: Qaadhi Aboo Yoosuf said: Muhammad bin Al-Hassan lies upon me. ⁽⁴⁾

Ibn Adee said: Muhammad (bin Al-Hassan) did not pay attention to the Hadeeth (meaning he only liked to defend the Opinion and Qiyaas), Ahlul-Hadeeth (Muhadditheen and the followers of Hadeeth) have been sufficient from relying on his narrated Ahadeeth (meaning they would not rely on them). ⁽⁵⁾

(1): Taareekh Baghdaad (Vol 2, Pg 175, 176; Chain: Authentic). Its chain up to Imam Ibn Ma'een is Saheeh. The result at which Imam Ibn Ma'een reached after writing Al-Jaami' Al-Sagheer, is mentioned in the Taareekh of Abbaas Ad-Dauree. Imam Yahya ibn Ma'een said: "Muhammad bin Al-Hassan Ash-Shaybani Laisa bi Sha'i" (Muhammad bin Al-Hassan Ash-Shaybani is nothing) [Ref: Taareekh Ibn Ma'een, narrated by Ad-Dauree: 1770].

(2): Taareekh Baghdaad (Vol 2, Pg 176). One of its narrators is, Muhammad bin Ismaa'eel (bin Aamir) Al-Tamaar, who is mentioned without any Jarh wa Ta'deel in Taareekh Baghdaad (Vol 2, Pg 45), meaning he is Majhool ul-Haal. Another narrator in its chain is, Muhammad bin Ismaa'eel bin Aamir Ad-Dimashqi, who is Majrooh (Criticized). In conclusion, this narration is not authentic.

(3): Al-Kaamil by Ibn Adee (Vol 6, Pg 2183). Two of its narrators, "Muhammad bin Shazaan", and "Al-Hassan bin Abi al-Hassan" are not clarified (Ghair Mutaiyyan), therefore this narration is Weak.

(4): Al-Kaamil by Ibn Adee (2184/6). Two of its narrators, "Muhammad bin Abi Mansoor", and "Hamza bin Ismaa'eel Al-Tabari" are unknown, therefore this narration is rejected.

(5): Al-Kaamil by Ibn Adee (Vol 6, Pg 2184). Ibn Adee is a "Mu'tadil معتدل"

Imam, as said by Hafidh Adh-Dhahabi in "Dhikr man Yu'tamad Qauluhu fil Jarh wal Ta'deel" (Pg 159)

(Tahqeeq of Hafidh Ibn Hajar continues below)

وقال أبو إسماعيل الترمذي: سمعت أحمد بن حنبل يقول: كان محمد بن الحسن في الأول يذهب مذهب جهم

وقال حنبل بن إسحاق عن أحمد: كان أبو يوسف مضعفاً في الحديث وأما محمد بن الحسن وشيخه فكانا مخالفين للأثر

وقال سعيد بن عمرو البرذعي: سمعت أبا زرعة الرازي يقول: كان محمد بن الحسن جهمياً وكذا شيخه وكان أبو يوسف بعيداً من التجهم

وقال زكريا الساجي: كان مرجئاً، وقال محمد بن سعد الصوفي: سمعت يحيى بن معين يرميه بالكذب

(٥/١٢٢)

Meaning: Abu Ismaa'eel At-Tirmidhee said: I heard Ahmed Bin Hanbal saying that: In the beginning Muhammad bin Al-Hassan used to follow the Madhab of Jahm. ⁽¹⁾

Hanbal bin Ishaq narrated from (Imam) Ahmed (bin hanbal) that: Abu Yoosuf was Da'eef in hadeeth, but Muhammad bin Al-Hassan and his teacher both were the opposers of Hadeeth and Athaar. ⁽²⁾

Sa'eed bin Amr al-Burza'ee said: I heard Abu Zur'ah Ar-Raazee saying that: Muhammad bin Al-Hassan and his teacher, both were Jahmees, and Aboo Yoosuf was away from the doctrine of Jahm ⁽³⁾

Zakariyaah As-Saaji said: Muhammad (bin Al-Hassan) was a Murji'ee. ⁽⁴⁾

Muhammad bin Sa'd As-Soofee said: I heard from Ibn Ma'een accusing him (Muhammad bin Al-Hassan) of lying. ⁽⁵⁾

(1): Taareekh Baghdaad (Vol 2, Pg 179). Its Chain is Hassan Lidhatihi.

(2): Taareekh Baghdaad (Vol 2, Pg 179). Its chain is Saheeh, See: Al-Asaneed As-Saheehah fee Akhbaar Abee Haneefah: Pg 118

Note: In Taareekh Baghdaad, the word "Muda'fan" has been written mistakenly as "Munsifan".

(3): Kitaab ad-Du'afaa by Abee Zur'aah Ar-Raazee (Pg 570). This saying is Saheeh and proven.

(4): Taareekh Baghdaad (Vol 2, Pg 179). The narrator of this saying is, "Muhammad bin Ahmed bin Muhammad bin Abdul Malik Al-Admi. Hamza bin Muhammad bin Taahir Al-Daqaaq has done very strong Jarh on him, and Al-Barqaani has praised him, See Taareekh Baghdaad (Vol 1, Pg 349). The authentic saying regarding him is that, he is Da'eef, therefore this narration is rejected. The book of As-Saaji should be searched, and looked for this saying.

(5): Taareekh Baghdaad (180/2). Muhammad bin Sa'd As-Soofee himself is Da'eef, See Taareekh Baghdaad (Vol 5, Pg 323). The second narrator of this narration, Muhammad bin Ahmed bin 'Asaam is unknown (Al-Asaaneed As-Sahihah: Pg 304). The Tawtheeq of Ahmed bin Ali bin Umar bin Habeesh Ar-Raazee is unknown (Al-Asaaneed as-Sahihah: Pg 304). Therefore this narration is Da'eef and Mardood.

(Tahqeeq of Hafidh Ibn Hajar continues below)

وقال الأحوص بن الفضل العلاني عن أبيه حسن اللؤلؤي ومحمد بن الحسن ضعيفان وكذا قال معاوية بن صالح عن بن معين وقال بن أبي مريم عنه ليس بشيء ولا يكتب حديثه وقال عمرو بن علي ضعيف وقال أبو داود لا يستحق الترك وقال عبد الله بن علي المديني عن أبيه صدوق وقال ثعلب توفي الكسائي ومحمد بن الحسن في يوم واحد فقال الناس دفن اليوم اللغة والفقه

Meaning: Al-Ahwas bin Al-Fadl Al-Ala'ai narrated from his father that: Hassan Al-Lu'lu and Muhammad bin Al-Hassan, both are Da'eef. ⁽¹⁾

And same is narrated by Mu'aawiyaah bin Saalih from Ibn Ma'een. ⁽²⁾

Ibn Abi Maryam has narrated from Ibn Ma'een that: He (Muhammad bin Hassan) is nothing, and his ahadeeth should not be written. ⁽³⁾

Amr bin Alee (Al-Falaas) said: He is Da'eef. ⁽⁴⁾

And Aboo Dawood said: He is nothing and his ahadeeth should not be written. ⁽⁵⁾

And Daraqutni said: He (according to me) does not deserve to be rejected. ⁽⁶⁾

Abdullah bin Alee (bin Abdullah) Al-Madeeni narrated from his father (Alee bin al-Madeeni) that: (Muhammad bin Al-Hassan) is Sadooq (meaning Truthful). ⁽⁷⁾

Tha'lab said: Al-Kasaai and Muhammad bin Al-Hassan both died on the same day, so the (unknown) people said: Today Lughat and Fiqh both are buried. ⁽⁸⁾

(1): Taareekh Baghdaad (Vol 2, Pg 180). The narrator in its chain, "Qaadhi Abul 'Alaa Muhammad bin Alee al-Waasiti" is Da'eef, therefore this narration is Da'eef and Mardood.

(2): Taareekh Baghdaad (180/2), and Al-Kaamil by Ibn Adee (2183/6). In its chain, the narrator "Abu Bashar Muhammad bin Ahmed bin Hammad al-Dolaabi is Da'eef, therefore this narration is Mardood.

(3): Taareekh Baghdaad (180, 181/2), Its chain is Hassan, The Jarh of Muhammad bin Al-Mudhaffar is rejected, and the remaining sanad is Sahih, See: Mizaan al-I'tidaal (43/4)

(4): Taareekh Baghdaad (181/2). Its chain is Saheeh, See Al-Asaneed as-Sahihah (Pg 242)

(5): Taareekh Baghdaad (181/2). In its chain, the narrator "Aboo Ubayd Muhammad bin Alee bin Uthmaan Al-Aajree" is Majhool ul-Haal, See: Al-Qaul ul Mateen fil Jaher bi tameen (Pg 20)

(6): Taareekh Baghdaad (181/2). Its chain is Saheeh. A narrator not being Matrook according to Imam Ad-Daraqutni is not a proof that he won't be Matrook according to other Muhadditheen.

(7): Taareekh Baghdaad (Vol 2, Pg 181). Any Tawtheeq for the narrator, Abdullah bin Alee bin Abdullah Al-Madeeni is not known. He is mentioned in Taareekh Baghdaad (10,9/10) without any Tawtheeq.

(8): Taareekh Baghdaad (184/2). In its chain, there is a narrator named, Aboo Umar Az-Zaahid, when he narrates from Tha'lab then he is Majrooh, See: Taareekh Baghdaad (Vol 4, Pg 357), Lisan al-Mizaan (468/5), therefore this narration is Da'eef.

(Tahqeeq of Hafidh Ibn Hajr continues below)

وذكره العقيلي في الضعفاء وقال حدثنا أحمد بن محمد بن صدقة سمعت العباس الدوري يقول سمعت يحيى بن معين يقول جهمي كذاب ومن طريق أسد بن عمر وقال هو كذاب ومن طريق منصور بن خالد سمعت محمدا يقول لا ينظر في كلامنا من يريد الله تعالى ومن طريق عبد الرحمن بن مهدي دخلت عليه فرأيت

عنده كتابا فنظرت فيه فإذا هو قد أخطأ في حديث وقاس على الخطأ فوقفته على الخطأ فرجع وقطع من كتابه بالمقراض عدة أوراق

لسان الميزان: ٥/١٢٢

Meaning: And (Imam) Al-Uqaylee mentioned him in Kitaab ad-Du'afaa and said: Ahmed bin Muhammad bin Sadaqah narrated to us: I heard Abbaas Ad-Dauree saying: I heard Yahyaa bin Ma'een saying that: (Muhammad bin Al-Hassan) is Jahmee and Kadhaab (Liar). ⁽¹⁾

And (Uqaylee has) narrated with the sanad of Asad bin Amr that: (Muhammad bin al-Hassan) is Kadhaab (Liar). ⁽²⁾

And (Uqaylee has) narrated (with his sanad) from Mansoor bin Khaalid that: I heard Muhammad (bin al-Hassan) saying: Whoever wants to please Allaah (swt), he doesn't look at our Kalaam (meaning doesn't read our Books and Fiqh). ⁽³⁾

And (Uqaylee) has narrated from (Imam) Abdur Rahmaan bin Mahdee, he said: I went to him (Muhammad bin al-Hassan), and saw a book near him, I saw that he had made a mistake in Hadeeth, and he was making Qiyaas on that Mistake, so I told him about his mistake, thus he turned from his mistake, and tore many pages of his book with scissor ⁽⁴⁾.

This is the end of Hafidh Ibn Hajr's Tahqeeq

(1): Kitaab ad-Du'afaa by Al-Uqaylee (Vol 4, Pg 52). Its chain is authentic. The student of Abbaas bin Muhammad Al-Dauree, Ahmed bin Muhammad bin Sadaqah is Thiqah. See: Taareekh Baghdaad (40, 41/5)

(2): Kitaab ad-Du'afaa by Al-Uqaylee (54/4). Two narrators of its chain, "Fath bin Ma'eem al-Balkhee", and "Muhammad bin Na'eem Al-Balkhee" are unknown, therefore this narration is Mardood.

(3): Kitaab ad-Du'afaa by Al-Uqaylee (54/4), Al-Kaamil by Ibn Ade'e (2183/6). Its narrator, Mahmood bin Khaalid is unknown, therefore this narration is Mardood.

(4): Kitaab ad-Du'afaa by Al-Uqaylee (54/4). Its chain is Authentic. Abdur Rahmaan bin Umar is Thiqah. Therefore this narration is Sahih.

After the long Tahqeeq from Lisaan al-Mizaan, here are some more details on it.

1. Imam Ahle-Sunnat Ahmed bin Hanbal (rahimahullah) said:

”ليس بشئ ولا يكتب حديثه“

”He is nothing, and his ahadith should not be written“

(Al-Kaamil by Ibn Ade'e Vol 6, Pg 2183; Chain: Authentic)

Imam Ahmed also said:

”لا أروي عنه شيئاً“

”I do not narrate anything from him“

(Kitaab al-Illal wa Ma'rifat ar-Rijaal by Imam Ahmed Vol 2, Pg 258)

Note: There is a narration in Taareekh Baghdaad, whose summary is that, Imam Ahmed took the small Masaa'il from the books of "Muhammad bin Al-Hassan"! (177/2)

The narrator of its chain is, Abu Bakr Al-Qarateesi, whose Tawtheeq is not known, therefore this narration is Da'eef and Mardood. Secondly, this narration does not mean the narration of hadeeth.

2. Imaam Al-Uqaylee has mentioned Muhammad bin Al-Hassan in his Kitaab Ad-Du'faa Al-Kabeer (55-56/4), and didn't do any kind of Tawtheeq of him.

3. Haafidh Ibn Hibbaan said:

محمد بن الحسن الشيباني، صاحب الرأي..... وكان مرجئاً داعياً إليه، وهو أول من رد أهل المدينة ونصر صاحبه يعنى النعمان، وكان عاقلاً ليس في الحديث بشئ كان يروى عن الثقات ويهم فيها فلما فحش ذلك منه استحق تركه من أجل كثرة خطئه لأنه كان داعيةً إلى مذهبهم

Muhammad bin al-Hassan Al-Shaybani, Saahib ar-Raaiy, and he was (out of Ahlus-Sunnah,) a Murji'ah, and used to call towards it (this Bid'ah). He was the first to refute the people of Madeenah, and used to defend his Companion, meaning Al-Nu'maan, He was intelligent, (but) he was nothing in Hadeeth, He used to narrate from Thiqaah narrators, and used to err in them, when his Awhaam (Mistakes) increased, so due to a lot of Mistakes, he became deserving of being Matrook, and he was a caller towards there Madhab (Bid'ah of Irjaa). [Kitaab al-Majroheen 275, 276/2]

4. Imam Juzjaani said:

أسد بن عمرو و أبو يوسف و محمد بن الحسن و اللؤلؤي قد فرغ الله منهم

(Ahwaal ur-Rijaal: Pg 76, 77)

Asad ibn Amr, Abu Yusuf, Muhammad ibnul Hassan and Al-Lului, Allah finished with them

5. Ibn Shaaheen has mentioned him (Muhammad bin Hassan) in his book "Taareekh Asmaa Ad-Du'faa wal Kazzabeen" (Pg 163)

Summary of the Tahqeeq:

The Following Muhadditheen have declared Muhammad bin Al-Hassan bin Farqad Al-Shaybaani to be Da'eef and Majrooh.

(1) Yahyaa bin Ma'een **(2)** Ahmed bin Hanbal **(3)** An-Nasaai **(4)** Abu Zur'ah Ar-Raazi **(5)** Amr bin Alee al-Falaas **(6)** Ibn Hibbaan **(7)** Al-Uqaylee **(8)** Aj-Juzjaanee **(9)** Ibn Shaheen [May Allah be pleased with them all]

On the contrary, the Tawtheeq (Trustworthiness) of Muhammad bin al-Hassan al-Shaybaani is not proven from any Imam. There is not a single narration from Imam Ibn al-Madeeni, Imam Ash-Shafi'ee, and other scholars where they have declared Muhammas bin al-Hassan as Thiqaah or Sadooq. The sayings of Imam Ad-Daraqutni, and Imam Adh-Dhahabi, due to going against the Jumhoor of scholars, are Mardood.

Note: In Nasb ur-Rayaa by Al-Zayla'ee, A saying of Imam Ad-Daraqutni has been narrated from his book "Gharaaib Maalik" (408/1). But if until this narration is not found in the real book "Gharaaib Maalik", then taking evidence from this half-cut saying is not correct. Zaahid al-Kawthaari and others have been jumping with joy and happiness on this half-cut and Maqtoo' saying. (For example: See, Ta'neeb al-Khateeb: Pg 178, 180). Whereas, even if this saying is found as-it-is in the book "Gharaaib Maalik", then in front of the Jarh of Imam Ibn Ma'een, Imam Ahmed, and others, this saying is Mardood.

The Books of Muhammad bin Al-Hassan Al-Shaybaani

The following books are attributed to Muhammad bin Hassan ash-Shaybani

1. Kitaab al-Hujja Ala Ahlul-Madeenah
2. Al-Muwatta
3. Al-Athaar
4. Al-Jaami al-Sagheer
5. Al-Syar al-Sagheer
6. Al-Syar al-Kabeer, etc

The central narrator of Kitaab al-Aathaar is, Abu Muhammad Abdullah bin Muhammad bin Ya'qoob al-Haarithi, See: Kitaab al-Athaar, Urdu trans. Pg 27.

Abdullah bin Muhammad bin Ya'qoob Al-Haarithi is a Kadhaab (Liar) and Majrooh (Criticized) narrator. [See: Meezan al-I'tidaal (Vol 2, Pg 496), Lisaan al-Mizaan (348, 349/3)]

And the sanad for Al-Muwatta of Muhammad bin Al-Hassan is unknown. If we take the sanad of Shah Waliullah for Al-Muwatta which he mentioned in his book *"At-haaf al-Nabiyah feema Yahtaaj Ilaih al-Muhaddtih wa al-Faqeeh"* even then, Muwatta Muhammad bin Al-Hassan is unproven. The narrator of its sanad, "Alee bin al-Hussain bin Ayyub" is unknown, and the narrator "Hussain bin Muhammad bin Khasaro Al-Balkhee" is a Mu'tazalee, non-trustworthy, and Layyin (meaning Da'eef). [See: Lisaan al-Mizaan 312/2]

The third narrator in its chain, "Mahmood bin Umar Al-Zamakhsharee" is a famous misguided Mu'tazilee, and used to act as a saint, See: Mizaan al-I'tidaal (78/4). Fourth narrator, "Muwafaq ud-Deen Ahmed bin Muhammad Khateeb Khawarzim" was a Mu'tazalee and non-trustworthy. Fifth narrator, "Abu al-Makarim Al-Matrazi" was a very big Mu'tazilee. In short, this chain is a "Zulmaat Ba'daha fauqa ba'da".

The summary is that, Al-Muwatta, and Kitaab al-Athaar which are attributed to Ash-Shaybaani, both are non-proven books, which are fabricated by Kadhaabeen and Mu'tazalites and others.

The conclusion of Tahqeeq

Muhammad bin Al-Hassan Ash-Shaybaani is a Kadhaab, Da'eef, and Mardood ur-Riwayah. The books attributed to him are not proven with a Sahih or Hassan Isnaad.

Conclusion:

At the end, it's a kind request to Deobandees, Brailwees, and Hanafees to spit the anger away, and while accepting the Usool ul-Hadeeth, try to prove the trustworthiness of their "Imaam" Muhammad bin al-Hassan bin Farqad al-Shaybaani, and try to prove the books attributed to him, authentic, by giving the authentic chains.

Wama 'Alaina Illal Balagh.

Taken From: *"Al-Nasr al-Rabbaani fi tarjamah Muhammad bin al-Hassan ash-Shaybani"* by Shaykh Zubair Alee Za'ee (Hafidhahullah)

Translated by: Raza Hassan
